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ANSGAR LUTHERAN

THE JOINT UNION COMMITTEE



At the recent Chicago meeting of the Joint Union Committee, which is planning the Union of the four Lutheran churches, a picture was taken of the committee. These are the men in charge of the great task of drawing up constitution and by-laws and articles of The American Lutheran Church which will start to function Jan. 1, 1960.

The first six men in the picture from left to right are: Dr. Hans C. Jersild, Pres. of U.E.L.C.; Dr. Fredrik A. Schiotz, Pres. of E.L.C.; Dr. Tillman Sogge, chairman of Joint Committee; Dr. Wm. L. Young, Secretary of Joint Union Committee; Dr. Henry F. Schuh, Pres. A.L.C.; Dr. T. O. Burntvedt, Pres. L.F.C.; The men behind are members of the committee. There are nine from each synod and some advisory members of the sub-committee on Polity and Organization. Members of our committee are: Dr. Jersild, and Dr. R. E. Morton. Pastors Carl Wilhelmsen, Cornelius Hansen, Vincent Siersbeck. Also Mr. Harold W. Holm and Mr. Donald Clausen. Two members, Pastor J. M. Girtz and John Ebuhr are members but they were not present for the picture.

News and Notes

Pastor F. C. M. Hansen of Golgatha Church, Chicago, Ill., was recently given a salary increase of \$540.00.

Pastor George Robertson, Royal Iowa, has resigned from his congregation to accept the call as full-time youth director which the synodical church council extended to him. We understand he will leave Royal Feb. 1.

Omaha, Neb. Pella Lutheran Church had a Conference and Workshop of the congregational Boards and officers of the various organizations on Sunday afternoon. A film strip, "A glad or a sad church" was shown.

Brooklyn, N.Y., V. O. Aronsen, pastor, the congregation has designated the month of November as stewardship month. The budget has been set at \$15,050.00.

Our Savior's Church, Racine, Wis., has set its 1956 budget at \$50,000.00 \$26,500.00 of that sum is for bldg. fund interest and debt reduction. L. M. Andersen is pastor.

Racine, Wis. Immanuel Lutheran, Racine, Rev. Cornelius Hansen, Pastor. The former parsonage has been remodeled and will furnish ten individual rooms for Sunday School. The budget for next year is over \$20,000.00.

OUR NEW PUBLICATIONS

Whenever a new book is published, we await with interest the reading of this new book. Every year the Lutheran Publishing House sends out three such new publications. This year the Publishing House is very early in getting out these publications which are supposed to help all of us to get a better Christmas and a happy New Year. The first one that should be mentioned is the **Christmas Chimes**, which is edited by Lyle Paulsen. It is a book filled with many good things, and it is primarily sold by the Luther Leaguers. However, it is not just a book for Luther Leaguers, but it is a very good Christmas publication which certainly will help anyone to get into the proper spirit of Christmas. The book sells for \$1.00. If the Luther League in your church does not sell it, all you have to do is to write to the Lutheran Publish-

ing House and you will get it right away.

The other book is the **Child's Christmas Chimes**, which is edited by Mrs. Helga Nelson. For the children and teenagers this publication will be of great help. It is only \$.50 and certainly it should be found in every Christian home.

The last publication that we want to mention is **Danish New Year**. It is intended for those who read Danish. It is edited by Dr. Paul C. Nyholm who has edited this book twice before and now sends out the third annual publication. When you read the book this year you will find that it is an improvement over the other two previous books. The first two were very good, but this last one is even better. It has a nicer makeup, and the content is very carefully chosen. It has a variety of reading both from Denmark and from this country.

In evaluating such a book, you cannot help but get the impression that what Dr. Nyholm is doing in this book is something that definitely must be done. Even though our church life is now completely English, we still do not deny our Danish heritage, and the editor of this book has a great gift in finding things that bridge our thinking from the old to the new. The book is just \$1.00 and it will be sent from the Publishing House by sending a postcard.

Correction. On page 3 in the Nov. 7th issue, 1956 and January 1, should not have been inserted after June to October. The readers will note that "1956 and January 1st" are inserted twice.

Detroit, Mich. Northwest Trinity, Oscar E. Johnson, Pastor, celebrated its eighth anniversary on October 9th. Anniversary services were held at 8:30 and 11:00 A.M. An anniversary dinner was served by the ladies of the church in the evening followed by services at 7:30 P.M. sponsored by the senior choir.

Rev. C. M. Videbeck of Atlantic, Iowa was our speaker for these services as well as those held Monday and Tuesday evenings. All of us who heard Pastor Videbeck came to love him and

to appreciate his inspiring and soul searching messages. At the Monday evening services our newly-formed junior choir made its first appearance. We were all proud of the good job they did.

Northwest Trinity was the recipient of electronic chimes given in memory of Mr. Norman Heimbecker. Also there have been dedicated two clergy pews and three congregational pews. We are grateful that our members have remembered their dear ones in this manner.

Our venture into having double services has proven worthwhile. The average attendance for the month of September was 111. This average has been exceeded in the past only by the Easter and pre-Easter season.

The Mission Guild of our church is helping to sponsor a refugee family of three adults from Austria. We expect them to arrive before Christmas. Already we have received much joy from noting the happiness and eagerness expressed in their letters. We know this will be a real blessing to our congregation.

The entire congregation was saddened by the death of Mr. Therkild Nielsen on October 13th. A capacity crowd gathered to pay their respects to this beloved member.

Inspired by the success of our "Forward with Christ" campaign, we are adopting the same plan for our 1957 stewardship program. Already training sessions for our visitors are underway. We are happy to report that our total commitment of \$2,500.00 for "Forward with Christ" has nearly been met.

Sioux City, Iowa. Officers were elected for the board of trustees at the annual business meeting of Our Savior Lutheran Church Sunday afternoon, October 9, in the church parlors.

They are: Harry A. Olsen, jr., President; Louis Christensen, Vice President; Bernard Olson, Secretary; Carlton Boe, Treasurer; and Financial Secretary, James F. Primm.

James F. Primm, Clayton McLagan and Mr. Christensen were elected to serve three years on the board of trustees. P. C. Kirkegaard was elected to a two year term.

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Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special charge of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 per year if the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan**. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1917, at the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

REPORTING ON THE UNION NEGOTIATIONS

er since 1948 your editor has been writing about the union negotiations. We have changed the word "merger" to "union." The word merger got into early, but it does not really cover the point. We are merging, we are uniting. During those years we tried to keep our readers informed about the Lutheran picture and especially the situation with respect to the attempt to make the American Lutheran Conference of five churches into one church.

We have attended every meeting of the Joint Union Committee since this committee was formed in 1950. Only all the meetings have been held in Chicago.

Let us sketch the developments so far. Our synod sent the first invitation to unite the five churches in 1950. During the next two years several meetings were held. It was natural that there was a great deal of discussion about how to bring about this new church. If we should make the five churches one church why not make the eight churches of the National Lutheran Council one church, and better yet, why not make all Lutherans in the country unite into one church?

When we were up against the ideal and the things seem possible. Among the uniting churches it was that a smaller union was possible fairly soon, where a much larger union would take much longer time.

When we started out in 1950 only three churches had fully committed themselves to start discussions. A committee of 27 men under mandate from their respective churches met in Chicago in the Fall of 1950. There were nine men from each church, the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church.

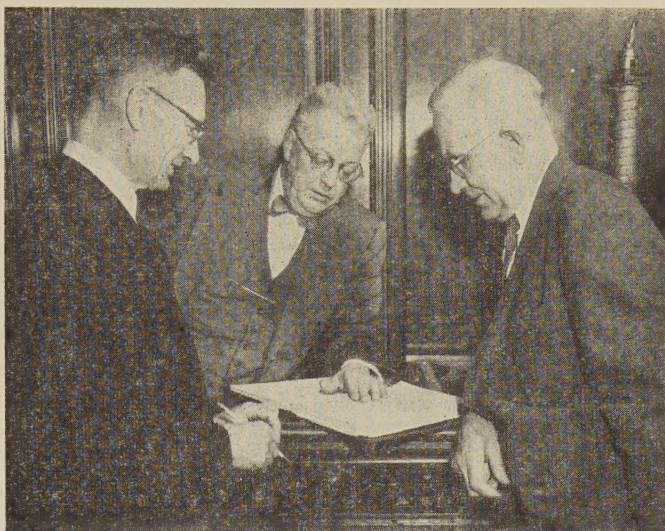
During the summer it had been intimated to the committee that the Augustana Lutheran Church was willing to explore the possibility of the union and that the Lutheran Free Church might also be interested. The committee of 27 did was to issue an invitation to these two church bodies, and the invitation was accepted.

During 1951 these two churches also sent a committee of nine men each. So there was a committee of 45. The first problem was to learn whether we were in doctrinal agreement and whether we could work together in the church in matters of practice. The result of this proved that we believed the same and that in matters of practice we could also get along with one another. This resulted in the "United Testimony on Faith and Life." All the five bodies agreed to this statement.

This was adopted by the four churches in 1952, but the Augustana Lutheran church did not adopt it except in substance, and she also decided that she would not continue in the negotiations, unless they were enlarged to include all other Lutherans.

During the next two years the committee which now numbered 36 men, worked on the organizational principles which should guide the new church. A statement of unity and organization was worked out, and this was agreed by the four churches in 1954.

The biggest detailed job has been before the Joint Union Committee since that time. The constitution, the bylaws and the new church as well as the work has to be worked out.



The Editors of the negotiating churches: From left to right: E. W. Schramm, O. G. Malmin and John M. Jensen. Schramm is editor of the A.L.C. Lutheran Standard, Malmin of the E.L.C. Lutheran Herald. Jensen is editor of The Ansgar Lutheran. The editor of the Lutheran Free Church, Sverre Torgerson was not present.

One sub-committee consisting of members of each synod of the Joint Union Committee as well as some advisors has been hard at work. This committee is known as the polity and organization committee. This committee has held many meetings, where problems and differences have been ironed out. The president of the committee is Dr. T. O. Burntvedt, president of the Lutheran Free Church. The secretary is Dr. O. G. Malmin of the Evangelical Lutheran Church. When this P. and O. committee had worked out sufficient material, the Joint Union Committee has met to consider the report. This report is then checked in minute details. Revisions may be made, and sometimes paragraphs have been turned back to the sub-committee for more analysis.

It is a huge task. It must be understood that when four churches with a century or so of traditions get together, it is not so easy to harmonize the different views.

Just think of the views held with respect to powers of boards, with respect to the use of credit in building institutions, etc.

Here you have institutions worth millions of dollars. Some of these institutions are owned by the synods, and some are owned by a segment or district of the synods.

Your editor with the other three editors have attended every meeting of the big Joint Union Committee. The committee felt from the beginning that its work should be published and explained to the members of the churches, and that the editors were the men who could best do this.

We bring a picture today of three of these editors. Each editor has interpreted the union to his own readers over a period of years.

Now the first work of the Joint Union Committee is drawing to a close. The constitution and bylaws and the articles of agreement have been completed. They were before the Joint Union Committee in September and October. At the meeting to be held in the last part of November it is expected to give the documents the final touches.

(Continued on page 9)

Reformation Day Thoughts

By Prof. Theo. I. Jensen

In a letter in this morning's mail a person who attended the great Reformation Day rally in Minneapolis tells me about the sermon by the president of the Lutheran World Federation, Dr. Hanss Lilje. "How can we neglect so great a salvation," was the text for a sermon that apparently left a deep impression and which ended with a simple and direct confession of his own faith and love for Jesus Christ.

We have reason to thank God for our church. Though she has often sinned and constantly stands in need of forgiveness, she has in the main continued in the spirit of Luther, and has preserved the genius of true Lutheranism. Because she has through the four centuries since 1517 refused to relinquish the basic evangelical Christian insights, the absolute authority of God's Word and justification by faith, she has been through the years and continues to be even now in the modern situation a powerful witness to the truth.

One of the implications of the Protestant Reformation, not least the Lutheran phase of it, is that the church must be willing always to stand under criticism, criticism from God's Word of course, but also self-criticism and criticism from others. Only thus can the church be kept from setting itself up as absolute authority, above the Word of God even. Such willingness to live under the criticism of a higher authority, willingness to engage in self-evaluation belongs to the health and usefulness of the church of Jesus Christ, whether it be the church at large or it be the church on the local parish level. It is a temptation of all historical institutions to absolutize themselves. The church seems to be peculiarly vulnerable to that temptation, and the Lutheran church is no exception. There was a time in the post-Reformation period—a long and sterile time it was—when the Lutheran church had all but slipped back into virtual Roman Catholic authoritarianism. That tendency is largely passe now, and for that we rejoice! A footnote to such rejoicing is that it behooves us to be aware that the pendulum easily swings to the opposite extreme. Liberated from authoritarianism we easily and almost imperceptibly forget that there is something called the objective norm of the living Word of God and the experience and witness of the church. The one error is as ugly and un-Lutheran and deadly as the other.

One of the basic emphases of the Lutheran Reformation was justification through faith, that it is by the grace of God that man is saved. We have no great difficulty remembering that we can do nothing to earn standing with God, and, as I heard someone put it facetiously, no one today has any intention even of trying! The thought has sometimes occurred to me, however, are we as a Lutheran Church equally alert to the fact that it

is by the grace of God that we are enabled to make our Christian impact upon the social order in which we live and of which we are a part, that also at this point must be through the Gospel? There was a time not so very long ago when the Lutheran Church was popularly accused of doing entirely too little in the way of implementing the social implications of the Gospel, ostensibly because of an illegitimate use of the Lutheran teaching of man's helplessness and his consequent absolute dependence upon God. There probably was too much truth to the accusation. Lately, however, there has been a change in the Lutheran Church at this point. She has become aware that "preaching the gospel" includes some of the social responsibility which she has been neglecting heretofore. She is now apparently trying to make up for lost time in some measure at least, and promises to do an effective piece of work outside the narrow confines of the "pulpit." Larger, more beautiful, and more practically equipped churches are being built. Modern methods of teaching and counseling and evangelism are being employed. And currently the Lutheran Church in America is engaged in repairing the breaches in the Lutheran ranks, not only because it is believed to be the will of God that His family should be united, but also in order to be able to "present a common front" against the powers of evil in the world, evils all the way from worldly wickedness to ungodly totalitarianism in Rome and Moscow.

Better equipment and methods are long overdue for the Lutheran Church, and one can only rejoice that they are now coming into use. We thank God that the ministries which He has given us are finally being put to use in terms of better technical know-how for the tasks that need to be done in the Church of Jesus Christ. A united church can probably do better many of the tasks assigned to us than the divided church has been able to do them. If so, we must thank God for this development too. Right here is a subtle danger, however. May God keep our dear Lutheran Church from falling into it! It is the danger of forgetting that in the area of the practical ministry the church is quite as much dependent upon the sustaining, guiding grace of God as in the matter of the salvation of our souls. Though circumstances sometimes seemed to force Luther into alliance with certain forms of physical, worldly power, he was always uneasy about such alliance. The church, we felt, has one legitimate sword, and one only, namely the sword of the spirit, the Gospel. The Lutheran Church today needs to be reminded of what God said long ago, "Not by might, nor by power, but by my Spirit" (Zechariah 4:6).

Church News from here and there

up Lilje; U.S. Has Given Peace Role

neapolis—The United States has mission to work for peace in which st not fail, according to the pres- of the Lutheran World Federa-

aking to a group of Twin Cities and business leaders at a lunch- here is his honor, Dr. Hans Lilje, p of Hannover, Germany, declar- at because of its religious founda- the U.S. can play an eminent in attaining world peace.

his is God's doing that your coun- has been put into this position," p Lilje asserted. "Your people answer this responsibility—they t shrink away from it, because world needs every single sign pe."

e German church leader, visiting esota for a week to participate in mation Sunday observances in head and Minneapolis, said he had he increasingly aware of "the bur- of historic responsibility which rests upon the United States and aders."

l important world political prob- border on religion," he said, stat- that the ideals of human freedom, nsibility, humanity and democra- l have their foundations in re-

scribing preparations for the Third nly of the Lutheran World Fed- n (which will be convened in eapolis, August 16-25, 1957), Dr. declared it was "timely" that the uennial conference of world Lu- ns will be held in the U.S.

promised that the Assembly d not be a "show or demon- tr by pompous churchmen," but r will be "a work of God which ave an important bearing on the e" of this country, particularly he Minneapolis-St. Paul area and pper Midwest.

e Lutherans need this Assembly, Dr. Lilje explained, "so that we become more conscious of each and of the world in which we He added, "No Christianity can eluded from the world—it must to the world!" He said Lutherans ribe heartily to this belief, be- "Lutherans are a world family."

ing the Twin Cities civic leaders businessmen for their help and ration as the Assembly is ord- ed, Bishop Lilje added, "If you ve in Christ, or if you have some

hope for humanity, we ask your pray- ers, your intercessions, your kind help. God will repay you," he promised.

"In the 1957 Assembly," he explain- ed, "it is Christ who comes, not our organization. This is a time full of splendid opportunity, for men of full decision, who enjoy the energy of faith—to discover the joy of faith."

Bishop Lilje was presented with a certificate conferring "honorary cit- izenship" upon him by the mayor of Minneapolis, Erik G. Hoyer. The presentation was made by Minneapolis Postmaster Leonard F. Ramberg, chair- man of the Assembly public relations committee.

Clergyman Warns Against Being 'Well-Adjusted'

Columbia, S. C.—"I don't want to be well-adjusted," Dr. Robert E. Good- rich of Dallas, Tex., told a religious emphasis week audience at Columbia College, Methodist institution for wo- men here.

The clergyman said "that may sound like heresy on a modern college cam- pus, when one of the goals of modern education is to make every student well adjusted." He deplored education- al processes which deprive a person of his individuality and promote "mass adjustment."

Dr. Goodrich recalled that Moses re- fused to adjust to the status quo and "as a maladjusted personality led the children of Israel out of Egyptian bondage."

"Abraham was so maladjusted to the times in which he lived that he could not compromise his convictions to ad- just," he said.

"The Sermon on the Mount is not an appeal to be adjusted. Jesus was so maladjusted that His own family called him crazy, but we call Him 'Mas- ter'."

He said that if we try to fit our- selves into a mold, "we are violating what God intended, and in the end we are not being ourselves and not be- ing honest."

Dr. Goodrich challenged his listen- ers to "stand out" away from the pat- tern of social life involving consump- tion of alcoholic beverages.

Protestants Report Religious Revival Among South African Youth

Johannesburg, So. Africa (RNS)— Protestant clergymen here report an "unprecedented" revival of interest in religion among South Africa's youth in the past two years.

Membership in Christian youth or- ganizations has increased by 25 per cent during the period and young peo- ple are "flocking to church by the thousands," they said, adding that the revival has been "so marked and so sudden" they are unable to fully ex- plain it.

They pointed out that the religious awakening is not confined to any one group but includes university students, office workers, craftsmen and mechan- ics.

The general secretary of one Church's youth organization said it had gained 20,000 members in the last 10 years. He reported that 120,000 young men and women and teenagers now reg- ularly attend the Church's prayer, guild, and other religious meetings over the country.

The secretary of another group noted that thousands of young people are being brought into contact with the church through social functions and youth rallies and that they no longer attend these activities "merely for entertainment."

The Rev. J. Shand, director of re- ligious education for the Anglican Diocese of Johannesburg, said "there is no doubt that many more young people are leading balanced Christian lives than in the past."

"Great interest is being taken in the Anglican Young People's Association where worship, work, edification and recreation are the points stressed," he said. "More young people, both European and non-European, than ever before are expressing a desire to become priests."

Propose Drama Program

The National Council of Churches took steps last week to bring the churches and the theater into closer alliance.

The nation's largest religious body announced it is seeking special funds for the promotion of a national tour- ing company to produce plays under the auspices of the churches and to develop national drama festivals.

Plans outlined in an eleven-point program adopted by the Council's Com- mission on Drama at its annual all- day meeting Tuesday, Oct. 18, also call for publication of a quarterly maga- zine on religious drama activities, de- velopment of national contests for new plays and publication of manuals and discussion aids on religious drama for the churches.

The plan implements a statement of commission purposes and aims which asserts that drama is the concern of all Christians who would assume a responsible role in society.

"In a culture impoverished by an exaggerated concern for scientific analysis and a scientific approach to life, we believe that the drama is not only valuable but a necessary part of the life of the whole man," the statement says.

The affinity between Christianity and drama, it states, arises out of the Christian faith as an interpretation which regards history itself as "a cosmic drama." This relationship, the Commission said, "underlies the historic role which the Church has played in fostering drama in Western culture and provides the mandate for her continued interest in the drama of our day."

Sunday Supermarket Openings Stir Bitter Controversy

Dayton, O.—A decision by 20 supermarkets in this area to open on Sundays has touched off a bitter controversy here.

It has led to a court suit, the offer of a \$2,000 reward, discussion by the city commission, pleas for boycotts, protests by church groups and objections from labor unions.

Four major chains transacted Sunday business for the first time Oct. 16, allegedly to meet the "competition" of a few independents which had been open for some time. The reaction was swift. Here are the highlights:

1. An assistant city prosecutor, saying he was acting as a "citizen of the community," brought an injunction suit in common pleas court to force the markets to close Sundays.

2. Liberal Markets, a 13-store chain, offered \$2,000 "to any group which can successfully lead a campaign to close all large supermarkets in the Dayton shopping area on Sundays." A spokesman said the firm is "unalterably opposed" to Sunday shopping but was "forced into it."

3. City commissioners indicated their opposition to the Sunday opening but doubted they would attempt to legislate against it. Typical was the comment of Mayor Henry S. Stout: "As I see it, these people that are opening are selling out for 30 pieces of silver . . . It would be a fine thing for Dayton if (businessmen) would take their eye off the almighty dollar at least on Sunday . . . But . . . we can't legislate morals or religious beliefs."

4. The 2,500 members of a Knights of Columbus council voted to boycott—seven days a week—all supermarkets that remain open Sundays. A boy-

cott also was recommended by the Christian Businessmen's Committee, a Protestant group.

5. A brief statement was read in Roman Catholic churches: "All Catholics are reminded that they should not shop on Sunday in any store that remains open on Sunday without necessity."

Chides Christians Who 'Give God A Tip'

Madison, Wis.—Christians who "give God a tip" that "isn't even 10 per cent" were criticized here by Dr. Henry Smith Leiper of New York, executive secretary of the Congregational Christian Churches' Missions Council.

"According to their own income tax reports to the government," he told a Midwest Regional Congregational Christian meeting here, "Christians give to the churches about 2 per cent of their incomes, and no one has been known to minimize what he can charge off as a tax deductible gift."

We gather up the crumbs after we have eaten and we give Him the fragments. This is shown by the fact that every year the larger part of the giving of all Christians comes in at the very end of the year. That means, of course, that they have found out what they had left over and that they have not given systematically in advance and regularly."

Dr. Leiper particularly deplored "the fact that two-thirds of the Christians never give anything for the work outside their own parish" and, as a result, "implement . . . very inadequately" their prayers for "the extension of Christ's kingdom."

Sunday School Leaders Told Children Denied 'Word Of God'

Providence, R. I.—School children today, with every educational opportunity, "get nothing in the way of the Word of God," Dr. Henrietta C. Mears of Hollywood, Calif., religious educator said here.

"And this despite the fact that all but two of the first 108 colleges in this country were founded by Christians," she said.

Dr. Mears, education director of Hollywood's First Presbyterian church, told the 10th annual convention of the National Sunday School Association here that "we're feeding the children nothing but husks—superficialities instead of realities."

"We in the church face a tremendous task but not a hopeless one," she said. "All we have to do is teach the word of God. It is sufficient; you don't have to add anything to it."

"We must put God into our education to make it good, the schools of

today have done so little to educate children in this way."

Dr. Mears' church has a Sunday school enrollment of 6,230.

Another resolution recommended the Bible, the home altar, and family worship in churches and Sunday schools as "the first line of offense in combating the recent trends of moral decline."

The resolution noted indications of "spiritual stirring in our nation," pointed out that church membership is at an all-time high and Sunday school enrollment and attendances is exceeding all previous records.

Lutherans Dedicate Church in Colombia

Cali, Colombia—St. Martin's Lutheran church, the first Lutheran owned edifice in this bustling commercial center of Colombia, was dedicated here on Tuesday, October 18, by Dr. Stewart W. Herman, director of the Lutheran World Federation's Committee on Latin America.

St. Martin's is the second Lutheran owned church in Colombia. The first was erected several years ago for the ELC mission to Spanish speaking people in Bogota. The new church here is the first purchased with the help of the Lutheran World Federation.

The building now dedicated as St. Martin's church was originally built as a shoe factory, then served as a metal shop.

Its proprietor refused to leave it over six months and was finally evicted by the police leaving the congregation with only ten days to clear the debris, erect a chancel and altar, paint the interior and cover the dilapidated windows with curtains.

Members of the local congregation worked for several days until after midnight and managed to put the building in shape not only for the dedication, scheduled to coincide with the Latin American Lutheran pastors' conference here October 17-20, but even for two services on the preceding Sunday. Still unfinished is the rear part of the rectangular building where a parish hall is planned.

The dedication service was attended by some 120 members and friends who heard a total of seven clergymen officiating in three different languages, Spanish, Norwegian, and German.

Participating in the service with Dr. Herman was the Rev. Herman Mueller who began to organize the Cali congregation several years ago then departed to conclude his theological studies in Germany and the United States. He returned recently as an ordained minister of the Evangelical

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STUDENT SERVICE: THE CAMPUS MINISTRY

By James B. Christ

arm of Christ's Church on the Campus—this is student service." The Lutheran Church has recognized responsibility to the 100,000 of its young people at Lutheran colleges and universities and so today is a ministry and program of the National Lutheran Council synods at 600 non-Lutheran institutions of higher learning in the United States.

The Church would, naturally, like to see as many of its young people as possible attend Lutheran colleges, and is justified, of course, in "promoting" these. But the Church's responsibility obviously does not end there. The majority of its young people at any institution of higher learning at any time are at non-Lutheran schools—for many various reasons, sometimes of necessity (to study medicine, law, engineering, etc.), but in many cases, **there**. If they are not to be lost to Christ, His Word and Sacraments must follow them wherever they go. And in spite of our church's ever-increasing efforts in this direction, thousands of its baptized and confirming young people who enter the doors of a secular college or university drift away from the Church—perhaps never to return. This is not so much because the secular campus is "Godless" (it's probably not more so than the rest of our culture) but because the student, away from home, is comparatively free from the home parental and pastoral influences, and wants to think and act for himself. Obviously, out of such an experience of freedom come either skepticism or a new, intelligent, and genuine personal commitment to Christ and the Church. It is the task of the Student Service Ministry, through the power of the Holy Spirit, to "by all means save some," and keep as many possible loyal to Christ and to encourage their growth in grace.

It is not to say that the Ministry is to Lutheran students alone. It is said that more than a million American students have never made a Christian confession of faith. They need Jesus Christ. Thus the student service pastor likes to be known as "the Lutheran pastor to students" rather than "the pastor to Lutheran students" on campus.

GIVE YOUR FAITH AN EDUCATION

"Give Your Faith an Education, Too" is one of the best topics for the Lutheran Student Association cooperation with which the student service ministry works this year. When a young person is receiving a college-level education in other areas of his life, his lack of knowledge of his Christian faith must not retard at an eighth grade or even high-school level. When encouraged to "think out" his beliefs and opinions in the realms of life, the Church cannot afford to fail to give him opportunities to think through his child-like religious beliefs in a Christian atmosphere. For this reason a complete campus ministry includes college-level instruction in Christian doctrine, etc., with non-credit courses taught by the campus pastor or Lutheran professors. And in addition to "formal" courses the campus ministry, working with L.S.A., often arranges informal studies (some in dormitories), discussion seminars, etc.

Being a campus pastor is demanding—you've got to be on your toes intellectually. Like any ministry it's rewarding (you have the most promising material in the world to work with), often discouraging (now we see 'em, now you don't!).

The crucial importance to the Church of student service is this: the young people among whom it works, and with the students at church-related colleges, are

potentially the future leadership of the Church. Each soul is equally valuable to every other in God's eyes, and God can use fishermen to turn the world upside down—but He used the brilliant, well-educated Paul more than anyone else. The opportunities for training in evangelism and stewardship as well as high-level instruction in doctrine that a campus program offers the young churchman, are invaluable for insuring a reservoir of intelligent lay leadership for the Church of tomorrow. And each year more and more of the Church's future ministry are recruited from the graduates of state and private institutions—young men who have heard God's call through a Lutheran ministry of the Word on their campus.

THE EXTENT OF THE WORK

The campus ministry and program are now carried on by 30 full-time campus pastors and 425 parish pastors with the assistance of 40 full-time women counselors, seminary interns, and part-time lay workers. At the larger colleges and universities they work under the supervision of, and receive support through, a Lutheran student foundation—an incorporated organization of clerical and lay members to whom the Church bodies entrust such supervision.

During the years 1954—1960 additional special facilities for a campus ministry and program will be provided in 40 colleges and universities at a cost of \$1,750,000. A capital fund of this amount was approved by the National Lutheran Council at its 1954 annual meeting. This will almost double existing special facilities. (Special facilities for student work are necessary when there are no Lutheran churches near the school or where facilities of nearby churches are not adequate for an effective campus ministry).

How are the operating budgets of foundations supported? Support comes from four major sources: (a) allocations by constituent units of N.L.C. bodies; (b) contributions from congregations and auxiliaries; (c) gifts of individuals, i.e., students, parents, alumni, and friends; and (d) grants-in-aid from the division of Student Service. (The Division of Student Service is the unit of the N.L.C. to which seven of the Council's participating church bodies have entrusted responsibility for the campus ministry on non-Lutheran campuses. The Division Committee—made up of representatives of N.L.C. bodies and a national staff of six—does its work in conjunction with congregations, foundations, and constituent units of the synods.)

What can the home pastor do for one of his young people who goes to a non-Lutheran school? He can inform himself concerning the N.L.C. ministry and program on that campus. The home pastor can have an important influence on the student—by telling him about this and urging him to take part in it. He can also help both the student and the campus pastor a great deal by maintaining an interest in the student and by keeping in contact with him. The home pastor may often have information about the student's difficulties in college life—spiritual, social, or academic—about which the campus pastor may be unaware. The campus pastor would appreciate getting this information, and then will do everything he can to help the student.

The Division of Student Service is always ready to provide speakers and send out printed material to pastors, congregations and organizations interested in learning more of what is being done, in Christ, for their young people away from home on non-Lutheran campuses.

The Christian Religion Has a Song

The Hymn: Its Origin and Value

By Justa Lee Allen

Music has been called "the most divine of the arts." But music has not always been art. Like many things, it grew great from small beginnings.

The Christian hymn had its humble origin with the Hebrew people who were first to use music with worship. The earliest beginning of the hymn was in the repeating of the psalms, in musical tones, around the Hebrew family altar. From the family altar, religious music spread to other parts of the world. The Hebrew traveling prophets did much toward spreading the use of music in worship as they carried the Hebrew temple melodies with them in their travels wherever they went.

The place of music among the Hebrews was large. While they did not develop music into an art, and created no musical instruments, they did something even more important, they gave **soul** to music, without which there can be no art. What the Hebrews gave to music was of an artistic nature: beauty, inspiration, a message, rather than development of musical forms and instruments. In other words, they gave **something to sing about** rather than **how to sing it**.

The value of the hymns is inestimable. Through the centuries, hymns have expressed, propagated and preserved religion. In a very real sense the hymn has helped to make, and to preserve, the organized Church.

The present hymnody of the Church, in religious and moral value, is second only to one other book—the Bible. The poems of hymnody have been culled from the sacred poets of all ages. Only the best lyrics of the best poets are considered worthy a place in hymnody. The tunes, too, are of highest quality, many of them having been taken from the works of the masters.

The hymnal is valuable as a devotional book. The

greatest hymns are of spiritual origin: they were born in the heart before they were born in the head. Many of them have a deep and interesting history. The Christian poet's experience of spiritual longing, of praise, of prayer and of devotion is woven into the hymn he writes and carries its influence over into other lives with similar emotions and needs.

The value of the hymn for religious teaching, too, is very great. Andrew Fletcher said: "Let me write the songs of the people, and I care not who may write their laws, I will govern them." Said another: "Let me write the hymns of a church, and I care not who may write their creeds and volumes of theology, I will determine their faith."

Since hymns are such influential teachers, the hymns we sing are just as important as the creeds we believe and the ministry of music is not less important than the ministry of preaching. It is said that more decisions for Christ have been made during the singing of hymns than during the preaching of sermons.

The hymn which is said to have influenced the greatest number of people to decide for Christ is Isaac Watts' great hymn: "Alas! And Did My Savior Bleed." Because of its record, it is called the most useful hymn. One of the most useful things this hymn ever did was to start Fanny Crosby on her way to becoming a great hymn-writer of the Church. It was during the singing of this hymn that Fanny Crosby made her decision for Christ.

Hymns had small beginnings, but they have grown into a mighty power for influencing the lives of individuals and of nations.

(Continued in next issue.)

OUR SEMINARY

By A. V. Neve, Sleepy Eye, Minn.

In this article I wish to discuss the proposal by the board of education to integrate Trinity Seminary with other seminaries. The board says "relocate", but it will mean integration. The board is to be commended for bringing this matter out into the open, and for giving us a year in which to consider the matter.

What I say should be understood as reactions and observations. Since I am not a member of the board of education, I am an outsider looking in. And I did not get the "feel" of the Lynwood convention when this matter was presented there, because I did not attend the convention. So weigh the probability of fallibility in what I write, for no one has a monopoly on the truth about anything.

Any matter that affects the life of the Church should be freely and frankly discussed in the church press, pro and con, so that the members of the church may form an intelligent opinion about the matter under discussion.

Trinity Seminary is an important factor in our Synod, yea, it is the heart of our Synod, and in any evaluation of our Synod, this point should be kept in mind. Let us be realistic in regard to this matter. We deceive ourselves if we think that by integrating our seminary with other seminaries that we thereby preserve our

seminary. For all practical purposes to decide to integrate our seminary with other seminaries would be a decision to kill our seminary. Trinity would pass out of existence and be absorbed entirely by the seminary with which she will be integrated.

As I see it, it is unrealistic at this stage of development to talk about integrating Trinity Seminary with other seminaries. Let us not be led down a blind alley. The status of Trinity Seminary should come after the merger, and not precede the consummation of the merger. If Trinity Seminary is to enter into the picture of merger, it should be a bargaining point in the merger negotiations.

Many things can transpire among the Lutheran bodies of America before Jan. 1st, 1960, the earliest the four-way merger can become a reality. Sometimes God causes His Church to move exceedingly fast.

Let me close with an expression the late Prof. J. P. Jensen often used in the pulpit and in the classroom: "While we wait, let us ask God to guide us to do what is right." And I want to say in all sincerity: While we wait for the Lord's signal to do the right thing, let us rally to the support of our seminary. I believe we have a mandate from God to do that.

Suppers and Bazaars etc.

is article from a writer who wants to be anonymous is in agreement with our own views. We are therefore glad to give space for it in The Ansgar Lutheran.

read a line in a book that makes me want to talk to the author and like-minded people. The book is criticized: "Churches which allow themselves to have suppers and bazaars to make money"—instead of using spiritual means, no doubt.

Why don't you get me wrong. I do not minimize stewardship and God's control of our purse strings. Neither am I advocating that you ladies should go into business in a bazaar. I am hitting back at this sneering at the work we do in church—this talk of unspiritual, as though we could be divided into secular and religious commitments. Believe me, it takes much more grace to love your neighbor next to you in the kitchen, sometimes, than to be next to her on the church steps Sunday morning. Who can Christian grace can be acquired without a chance to practice? Who says God is more pleased with you if you teach a Sunday school class or sing in the choir than if you bake a cake or sew an apron or organize a bazaar? Providing you are doing it for His sake and His glory, I can't feel that God puts higher values on one than another.

Let me just tell you a few things I observed at a recent bazaar in one of our younger churches. I saw a woman who had been hurt by another, call that one and her to help in the kitchen. Why? It was the Christian thing to do. And she did come and help for as long as she could, not even taking time to eat.—I saw two men shake hands—they hadn't been on speaking terms.—I saw busy women rearrange their schedules to make room for several days' work, for the church. People who had not been active appeared at the bazaar and were asked to help, and enjoyed it so much that now they will be back. There are strangers who

would not have come to a morning service because "we don't know anybody," who ate dinner at the bazaar, stayed and visited and discovered they had friends in our church. I have seen leadership developed in people who have done no church work and have no idea that they can, simply because it is in front of them to do. One family had stayed away so long they were ashamed to come back, but their welcome at this affair took away their self-consciousness. There are those who cannot give a lump sum, who made things and gave of time and effort.

These things are unspiritual? I say they are good fruits of the Spirit. My point is that Sunday worship is for most of us not enough. We need the social contacts of church, and certainly the new members in a group do. Besides if you have found the Way, you will want to do something for God; some can sing, teach, witness in words, but there are always those who will not be used in these ways.

You remember the old story of the priest and the novice? The priest said to the young man, "Come, let us go and preach to the village." So they walked the length of the village and back, visiting with children and people as they went, but never stopping to preach. When they returned, the young man said, "But I thought we were going to preach?" And the older one replied, "We did, my son, we did."

"Let your light so shine—that men may see your good works and glorify God." The effect of your religion on your associates and the effect of your church on its surroundings will not depend nearly so much on your preacher as on how you, the member, live your hours and days. And if your church can have bazaars and such, in a friendly, out-going way, giving full value for money received and opportunity for friendly sociability, who is to say that God will not be pleased? He wants everybody's gifts and talents used in His service.

EDITORIALS AND COMMENTS

(From page 3)

These documents will then be sent to the four churches for consideration in 1956. The final vote on union will be taken in 1956.

There has been a great experience to associate with the work of the Joint Union Committee. The men have expressed that they are one. When we sit in on the committee we do not get the impression that there are four churches. These men have learned to talk the same language during these years.

The editors have also been greatly helped by one another in meeting and discussing what was the important things to print.

We have left every meeting—even though there might have been sharp differences of opinions expressed—feeling that the hand of the Lord was with us. Or as Dr. Henry F. Schuh described it a year ago: This is a modern miracle.

We believe the new American Lutheran Church will be a great help in the kingdom of God. We believe we and our children will thank God for it.

THE LUTHER LEAGUE

John W. Nielsen, Editor

INTO HIS WORD

A STUDY OF II TIMOTHY

By Norlan L. Hanson

A Victorious Testimony From A Dying Conqueror
Read: II Timothy 3

There are two main thoughts or themes stressed by Paul in this portion of his letter to Timothy. In the paragraph which includes verses one through nine Paul prepares Timothy for the "times of stress," and warns him what to expect. Then in the paragraph which includes verses ten through seventeen he reminds him of the solid foundation on which their faith is built. Knowledge of the truth as it is found in "sacred writings" is the constant safeguard we need against all persecution and false teachings.

V. 1: We are living in the period of human history which Paul calls "the last days." It is the period between the ascension of Christ and His future return. Paul didn't know and we don't know when "the last days" will end, but this we can know, "there will come times of stress." The conflict between Christ and Satan becomes more and more intense. The victory has already been won. Christ decisively defeated Satan when He was raised from the dead, but the forces of evil have not yet surrendered to their Defeater.

Vv 2-5: What a soul-stirring slate of shameful sinners! The list begins with "lovers of self" and "lovers of money" and ends with "lovers of pleasure rather than lovers of God." When love, which is the most powerful emotion of the human personality, becomes misguided and misdirected, it turns inward and downward, dragging the person into depths of evil. Like a pond of water with no outlet, it becomes polluted and stale.

Read the list again. Are you guilty of any of these characteristics? Is there a battle in your heart against being "proud, arrogant, or abusive?" Are you ever "disobedient to (your) parents," or "ungrateful?" And topping the list is hypocrisy: "holding the form of religion but denying the power of it." Is this not a very real danger of our 'modern American' Christianity? There are many who want their neighbors and friends to consider them to be 'good Church people,' but their conduct denies the genuineness of their faith.

Vv. 6:9: Be on the lookout for quacks and impostors! Men like Jannes and Jambres, the magicians of Egypt, opposed Moses when he was seeking to convince Pharaoh of God's power and requesting the release of the Israelites from Egypt. (Read Exodus 7 and 8 to refresh your memory of this incident, particularly 7:11, 22, and 8:7, 18, 19.) There is no need to be too concerned about

their success however: "They will not get very far, for their folly will be plain to all, as was that of those teachers." (II Tim. 3:9).

Vv. 10-13: Paul dared to use his own life as an illustration of the hardship and persecution that can be expected by anyone "who desires to live a godly life in Christ Jesus." Quite a contrast between the life and experience of Paul and those "lovers of self" and "lovers of pleasure" mentioned earlier, isn't there? And there is no promise of any 'time-out,' for those who are really in there fighting the battle of life. But the Lord can bring us safely through. Paul knew that it was the Lord who rescued him from all the persecutions he had to endure.

Vv. 14-17: "As for you continue in what you have learned and have firmly believed." "The sacred writings" have been kept also for you. There is your source of strength. The Bible is God's Word to you. His Word is "able to instruct you for salvation through faith in Christ Jesus." Are you well acquainted with His Word? Do you read it expectantly every day? Has His Word become an integral part of your life? Can you quote His promises from memory as you walk home from school? Learn it! Love it! Live it! Add this to your memory kit: "**All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.**" You know John 3:16, now learn II Timothy 3:16. As you become more and more familiar with all of God's Word, you will become more 'complete.' Every sincere child of God wants to have his full allotment of the equipment needed in carrying out His good work. God supplies everything that is needed. Are you willing to use it?

People and Places

Farmington, Minnesota:

The Farmington Luther League entertained members of the Northfield league on October 27. Pastor Nielsen of Northfield gave us a talk, "The Three C's Of Discipleship." Games and lunch followed the devotional.

Oregon, Wisconsin:

The Junior and Senior Confirmation Classes of St. John's have organized as a junior league. They meet twice a month on Thursday night.

Symbols of the Church

The Hand of God (Manus Dei)

By Bill King

The Hand represents the first Person of the Godhead. It has been used in Christian art for centuries as representing God because early Christians refrained from drawing God in human form. Their reason is found in Scripture: Exodus 33:20, "Thou canst not see My face: for there shall no man see Me and live," and 1:18, "no man hath seen God at any time."

The Hand represents the creative power of God. The Hand points downward from a cloud of glory and is surrounded by a nimbus and three rays. This is known as the "tri-radiant nimbus." The circular nimbus is the symbol of sanctity, and the three rays within it represent the Trinity.

The Latin form of the Hand of God shows the thumb and first two fingers extended and the third and fourth fingers closed. This represents the idea of benediction or blessing given by God to His people.

This sketch is the first of a series on the symbols of the Christian Church that will appear in our youth section.



The sketches will be written by students of Trinity Theological Seminary at Blair, Nebraska, and the accompanying illustrations will be done by my wife, Elizabeth Solevad Nielsen. Bill King, the author of this week's sketch, is a middler from Troy, New York. Editor.)

Let's Begin to Ring . . .

Christmas is still almost six weeks away, but it's none too soon to map your campaign for the sale of Christmas Chimes.

Campaign?

Yes, campaign; for good as the Chimes does not sell itself. It takes **you** to launch a full-out, well-planned campaign in your congregation if the league project is going to be a success.

It won't earn you any money;

It won't win you any honor;

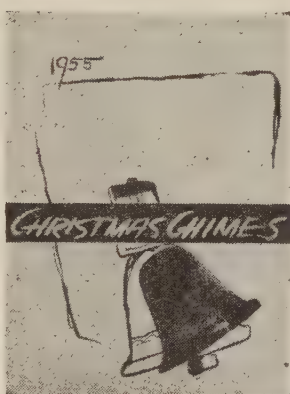
but it will give you the satisfaction of knowing that you have helped to put Christ back into Christmas by the promotion of Christian literature in your congregation and community.

Our sales motto, you know, is "Ring In Christmas With Chimes." Maybe we shouldn't only ring our Chimes; maybe we should blow our horns! Be proud of **Christmas Chimes**. It is a first! It is the oldest religious Christmas publication in the United States.

Get the name and address of every family in your congregation from your pastor. Divide your league into teams, and get to work at the doorbells of your community.

You will have to do some ringing if we are going to **Ring In Christmas With A Chimes!**"

J. W. N.



The Hymns Youth Loves to Sing

Nebraska, Wisconsin, and Iowa report for this week's poll as the leagues of Bethany and Bethesda at Plainview, Nebraska; Galilee at Pewaukee and St. Mary's at Kenosha, Wisconsin; and Nazareth of Coulter, Iowa send in their results. Fifty-nine leaguers are represented in the five leagues.

"Our Father Has Light In His Window" replaces "The Old Rugged Cross" in this week's tabulation.

1. Beautiful Saviour (90)
2. Holy, Holy, Holy (32)
3. Rock Of Ages (30)
4. A Mighty Fortress (25)
5. Sweet Hour Of Prayer (25)
6. What A Friend We Have In Jesus (24)
7. Faith Of Our Fathers (23)
8. Living For Jesus (23)
9. Onward, Christian Soldiers (22)
10. Our Father Has Light In His Window (21)

Just missing being listed this week are "The Old Rugged Cross," "Stand Up, Stand Up For Jesus," and "Beneath The Cross Of Jesus."

Twelve leagues and 171 young people have now reported. Send your league's results to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minnesota.

BY THE FIRESIDE

NOVEMBER

Sadie Louise Miller, in "Christian Action"

*The gorgeous sunset of the year is passed;
The sombre gray of twilight takes the place
Of bright October's golden red.
The calm of peaceful evening nears,
And Mother Nature says, "A frosty night
Draws on," and spreads her leafy blanket
Over all.*

*The evening chores are done,
And full provision for the coming night
Is seen in overflowing barn and bin.
The crowded larder groans;
And now we gather round the family board,
And for the mercies of the day
We breathe sincere thanksgiving
Unto God.*

HOLD BACK YOUR AGE

An 80-year-old Hungarian countess, "resettled" in Lincoln, Nebr., under the auspices of the Lutheran Resettlement Service, insists on paying her way, sending a check toward her inland transportation bill. She teaches English to other displaced persons, works in the laundry and in the dining room of the Tabitha Home, Lincoln, and makes speeches in nearby cities. At the age of 75, the countess fled from the Communists to the western part of Austria, where she earned her living by carrying wood from the forests and chopping it, washing and rinsing laundry in mountain brooks, and helping other people with their housework. Later on, she got a job as a governess, then taught English and French to Austrians, walked 8 to 12 miles daily. "I believe one can keep age back—if one's spirit is strong," she says.

Women in the Church

LOVE'S HEM

*Love has a hem to its garment
That touches the very dust;
It can reach the stains of the street
and lanes,
And because it can, it must.
It cannot remain on the mountain,
It is bound to descend to the vale,
For it knows no rest till it gives its
best
To succour the men who fail.*

Author Unknown

THE CONSECRATED CAR

He couldn't speak before a crowd,
He couldn't teach a class,
But when he came to Sunday school
He brought the folks "en masse."

He couldn't sing to save his life,
In public, couldn't pray,
But always his old "jalopy" was
Just crammed on each Lord's Day.

And though he could not sing or speak,
Nor teach, nor lead in prayer,
He listened well, he had a smile,
And he was always there—

With all the others whom he brought,
Who lived both near and far,
And God's work prospered, for he had
A consecrated car!

—The Duncan Christian

ON GOING TO CHURCH

By Paul N. Ellis

Dr. Alexis Carrel, the co-inventor with Charles A. Lindbergh of the mechanical heart, recently told a patient: "Go to church. You'll **feel** better."

The great scientist, who is also a physician, agrees with many psychologists that church attendance really does something for you.

You'll not only feel better, you'll **be** better for going to church each Sunday. Why?

God will meet you there, and His holy presence always calls man to be his very best.

Others are in church, and they, like yourself, wish to be better by the help of God.

God's Holy Word is read and explained. It's like light on your path.

Free Methodist

IT'S NEVER A MISTAKE—

To tell a man how clever or smart or interesting he is.

To say "I don't know" if you really don't.

To ask the advice of an expert.

To inquire about grandchildren.

To take the time and trouble to put another person at ease.

To listen politely to a child.

To pay an older woman a compliment.

To praise your husband or wife for the qualities you most want him or her to have.

To let the host as well as the hostess know you had a fine time.

To say "I'm sorry" even when the other person is in the wrong.

To tell a man you value his opinion
To tell a parent something complimentary about his child.

To guess a woman's age as five years under what it could possibly be.

Sunshine Magazine

SEARCH

I searched for love
I searched in country and in town
I wept because I could not find
Love anywhere around!
But when I searched to serve
My neighbour, sick and sore,
Lo, there stood Love, the Beautiful,
And knocking at my door.

Ralph S. Cushman

The minister was lecturing to a class about keeping their minds as clear as their bodies. To emphasize the point, he held up a bar of soap.

"Oh, oh," said one little listener "here comes the commercial."

A prim little lady was telling a friend about her awful consternation upon finding 2 empty whiskey bottles in her garbage can.

"You can imagine my embarrassment," she said. "I got them out fast because I didn't want the garbage man to think I drink."

"What did you do with them?" asked the friend.

"Well, the preacher lives next door," was the reply, "so I put them in his can. Everybody knows he doesn't drink."

He had been fishing, but with bad luck. On his way home, he entered a fishmonger's shop and said to the dealer: "Just stand over there and throw me 5 of the biggest of those trout?"

"Throw 'em? What for?" asked the dealer, in amazement.

"I want to tell the family I caught 'em. I may be a poor fisherman, but I'm no liar."

WHAT SCORE

Family pride in an athletic son can reach great heights, but it was equalled by the partisanship of one father for the local team in which his son played scrumhalf.

When an important match was being played some distance from home, he asked his son to wire the result.

That evening the telegram came bearing the curt message: "Collar bone and one rib broken."

"Yes, yes," exclaimed the father impatiently, "but he doesn't say who won."—Tit-Bits, London.

Address: Supt. J. P. Nielsen, Blair, Nebraska

ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pe- sion Fund
Total Synodical Budget \$275,202.00.	Budgets:	23229.00	87030.00	29940.00	61546.00	7800.00	1542.00	6411.00
Previously acknowledged	58663.32	4649.85	18358.24	4916.73	15905.93	2725.18	354.84	11752.00
Lynwood, Calif., in memory of Edward Johnson	5.00				5.00			
Lincoln, Nebr., Our Savior's Luth. Church	100.00		50.00		50.00			
Chicago, Ill., in memory of Mrs. Otto Sorensen, Greenville, Mich.: Mr. and Mrs. Carl Christiansen, Mr. and Mrs. Carl Christensen, Mr. and Mrs. Andrew Nielsen and Mr. and Mrs. Walter Larsen, all of Atonement Church	4.00				4.00			
Audubon, Ia., Otto Jensen of Ebenezer Church in memory of Rev. Anders Hansen	5.00							
Jacksonville, Ia., Bethlehem Luth. Church	404.16	54.16	200.00		100.00			50.00
Cedar Falls, Ia., Mrs. N. P. J. Nielsen, a thank offering in memory of her husband Pastor N. P. J. Nielsen	40.00							40.00
Washington Island, Wis., Trinity Luth. S. S.	16.75				10.00	6.75		
Warrens, Wis., Ebenezer Luth. Church	100.00		40.00		20.00			40.00
Royal, Ia., Bethlehem Luth. Church	300.00		100.00		75.00			125.00
Portland, Ore., Mr. and Mrs. Hans Pedersen of Bethany Church in memory of Mrs. Andrew Juhl, Easton, Calif.	10.00	10.00						
Brush, Colo., Miss Edel Hansen, Eben Ezer, in memory of Sena Carlsen	2.00				2.00			
North Hollywood, Calif., Valley Luth. Church	225.00	25.00	70.00		65.00			65.00
Oregon, Wis., St. John's Luth. Church	124.05	64.70						
Chicago, Ill., the Atonement W.M.S.	75.00					43.35	16.00	
Clarendon Hills, Ill., Mr. and Mrs. Mark F. Hoyer and family in memory of Athanasius Hjortsvang	10.00		10.00			75.00		
Kenosha, Wis., St. Mary's Luth. Church	425.00	25.00	200.00		100.00			100.00
TOTAL	60509.28	4828.71	19033.24	4916.73	16336.93	2850.28	370.84	12172.00

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A.	Gen. F. Forel Mission
Previously acknowledged	45937.13	6561.51	4443.32	3588.56	7300.95	44.11	76.98	23464.67	457.00
Lincoln, Nebr., Our Savior's Luth. Church	50.00							50.00	
The Minnesota District toward a chapel in Japan for Rev. Paul Johnsen \$250.00, toward a Hospital in Sudan \$250.00	500.00	250.00			250.00				
Laurens, N. Y., St. Matthew Luth. Church for Dr. Winther's work	50.00	50.00							
Neola, Ia., St. Paul's S. S.	10.37		10.37						
Northfield, Minn., Pastor and Mrs. John W. Nielsen in memory of Dr. Inadomi, Japan	5.00	5.00							
Warrens, Wis., Ebenezer Luth. Church	8.49							8.49	
Minneapolis, Minn., Dr. A. C. M. Ahlen	15.00				15.00				
Harlan, Ia., Immanuel Luth. S. S.	15.55		15.55						
Detroit, Mich., N. W. Trinity Luth. Church in memory of Therkild Nielsen	10.00				10.00				
Laurel, Nebr., Gethsemane S. S.	12.00				12.00				
Rutland, Ia., Trinity Luth. Church	150.00							150.00	
Brush, Colo., Miss Edel Hansen, Eben Ezer	36.82							36.82	
Clinton, Wis., Pella Luth. S. S. for Rev. Arnfeld Morck's work	25.00		25.00						
Pasadena, Calif., Bethany Luth. Church Women's Guild for a Mission Student in Japan	2.00	2.00							
Waupaca, Wis., Bethel Ladies Aid	15.00							15.00	
Hutchinson, Minn., Main Street Luth. Ladies Aid, contents of Birthday Bank	33.16				33.16				
Hutchinson, Minn., Main Street Luth. Ladies Aid in memory of Mrs. Anna Rasmussen	5.00		5.00						
Indianapolis, Ind., First Trinity Ev. Luth. Church	88.00							88.00	
Camp Douglas, Wis., St. Stephen's Luth. Church	36.90							36.90	
TOTAL	47005.42	6868.51	4499.24	3588.56	7621.11	44.11	76.98	23849.88	457.00

Received with thanks.

Blair, Nebr., Nov. 5, 1955.

H. J. Hansen, Treas.

WHEN YOU PREACH, REMEMBER—

When you enter the pulpit, make no apologies. If you have a message from God, deliver it, or hold your peace. Do not waste time by long prefaces, but say good things from the start, and do not keep on talking after you have done. Better to leave people longing than loathing. Leave self out of the pulpit, and take Christ in. Do not preach old sermons without warming them over, and never stop growing. Do not harp too much on one string, but give the variety of the Bible. Take care of your character, and let God take care of your reputation.

Paul kept the faith, but lost his head, but God will give it back to him, gloriously crowned. A setting star may rise again; but a falling star, never. Do not abuse people for not liking you—perhaps you do not like yourself too well. Blame them for

not loving Jesus. Do not run away from your hearers; and do not scream, for too much noise drowns sense.

Empty vessels ring loudest, and when a man is empty, he often yells. Powder is not shot, and thunder is not lightning. You are not a preacher, no matter whose hands have been laid upon you, unless you know the truth, and are anointed by the Holy Spirit.

Do not scold. Be a friend of sinners, but not of sin. Always preach as well as you can, but do your best for those who come on rainy days. Christ preached marvelously to one woman at the well, and to one rabbi at night—Author Unknown.

PROTESTANTS AND CATHOLICS

Secular journalism is venturing into the field of religious controversy. This is a healthy sign. The discussion of differences between great religious bodies is a vital public necessity. If

reason is employed, there ought not to be any bitterness in such discussion. Look magazine, in its May 1955 issue, has an article by James H. Nichols on "What Disturbs Protestants About Catholics?" In looking through the entire list of disturbing differences, it seems to us that the most essential is missing. We refer to the papal claims to infallibility. In 1870, the Roman church declared that when the Pope speaks ex-cathedra he "is possessed of that infallibility with which the divine Redeemer willed that His church should be endowed in defining doctrine, and that such definitions of the Roman pontiff are irrefragable of themselves and not for the consent of the church." Nothing, therefore, is left for private judgment. Since this belief extends beyond mere Christian doctrine into the area of application and administration, the papal authority can never consent to what is understood generally as dem-

That is why the Roman Catholic hierarchy will generally be found on the side of a totalitarian regime, wherever that is possible. Whenever not, there is a relentless penetrator of opposition. But the submission of members of the church, priests and bishops, to the papal authority constitutes a challenge to all those freedoms which belong in the area of democracy. Freedom of speech, press, assembly, and political activity, including such matters as social and religious reform, exist by toleration, not by law. Particularly is this true where free opinion clashes with authoritarian statements or attitudes toward the Roman church, the idea of papal infallibility being simply a policy of patience until the time arrives when liberties can be disciplined, or restricted, or even abolished.

—"Watchman-Examiner."

ou Realize—

THE BILLION NEVER HEARD OF CHRIST

At present there are 2,500,000,000 people in the world, and over half of them have never heard the name of Jesus?

At the present population of the world is increasing faster than the church of the Lord Jesus?

By 1980 there will be 3,523,000,000 people living on the earth, according to a United Nations estimate?

At every day 230,000 babies are born into the world, while only 170,000 die, leaving a new population increase of 60,000 souls a day?

At present considerably less than 60,000 people are being led to Christ every day at the present time?

At present among 170,000 who die daily, 100,000 die without any knowledge of Christ whatsoever?

At present there are 200,000,000 people in the world alone who have never laid eyes on a Bible?

At present the United States has 250,000 Protestant missionaries, whereas only 18,000 American Protestant missionaries are in the rest of the world?

At present world evangelism is the main concern of the church and ought to be the concern of every Christian?

—Christian Victory.

FAITH

By Alton B. Lee

Strength for the tasks
That the day may bring,
Words for the song
That the heart doth sing.
Hold on the rock
When the waves are high,
Part of the way

When the night draws nigh.
Calm in the face
Of a troubled sea,
Bond of the soul
To eternity!—Home Life.

NEWS AND NOTES

(Continued from page 2)

The business meeting was opened with devotional and hymn singing led by Pastor Frantz-Oluf Lund.

The Lutheran Ministerial Union of Sioux City has decided to have a P.T.R. Mission among the Lutheran churches of the N.L.C. This will take place during the week of January 22, 1956. Our Savior's Congregation voted favorably to join the other churches in Sioux City in this vast and important move.

THE BANKER'S MISTAKE

(From page 13)

cross by your own efforts. The other is to board a ship or a plane and trust someone else to take you over. Which would you prefer?

There are two ways by which men endeavor to get to heaven. One is by their own efforts—works, religion, morality, goodness, penance, pilgrimages, the sacraments, the commandments, and the church. Take that way and you will perish. The other is by committing themselves to Jesus Christ and trusting Him to get them through. Take that way and you will be saved.

Will you take it? Will you trust Him? Do it, and do it—now.

—Free Methodist

This Beautiful Christmas Map FREE! TO ANY LUTHERAN SUNDAY SCHOOL TEACHER



Here is another valuable teaching aid for Lutheran Sunday school teachers.

The full-color Christmas map is made available through the LUTHERAN BROTHERHOOD benevolence program.

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No. 5519

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Something new! The top 6 cards in the box have envelopes with religious scenes printed on the inside of the flaps. The Sallman "Head of Christ" picture is reproduced on the box cover in rich warm colors of the original painting. The interior of the box is in a Christmas green.

Do as so many are doing: use only Bible Verse Christmas cards. They are Christ-honoring cards.

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Add 5c postage for each additional box.



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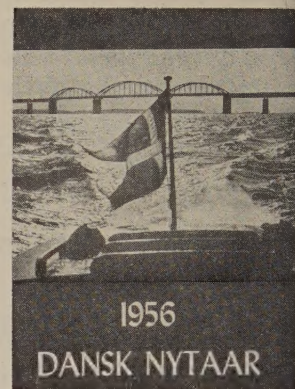
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60c each, plus 5c postage



Edited by Paul C. Nyholm

This popular annual, again this year by Dr. Paul C. Nyholm, will be a most come Christmas gift. It is richly illustrated contains a wealth of varied, entertaining formative and inspirational reading matter among the contributors to this year's edition Axel H. Andersen, August L. Bangs, N. C. Bansen, J. Christian Bay, A. Farstrup, Fuglsang-Damgaard, P. Guldbrandsen, Hauglund, Anna Helledi, Johs. Knudsen, Kvist, Enok Mortensen, Jens Nyholm, Ringsborg, Georg Strandvold, Ebba Tr. Svend Waendelin and J. M. T. Winther. are Christmas stories, memories of pioneer interesting interviews with Lis Hartel and Borge, notes about many other Dan U.S.A. and Canada, a birthday calendar pastors in the A.E.L.C. and the U.E.L.C., One dollar per copy, postpaid

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